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independent investigation, and discredits equally the attempt to cast doubt on religious verities from the postulates of incomplete science, and the arrogance which would anathematize science for conclusions at variance with Church tradition. Dr. Hitchcock has undoubting faith in the Bible, and a faith no less strong in science as the interpreter of God's "elder Scripture." He deduces, from the numerous instances in the past in which the very scientific researches hailed at the outset by infidelity have resulted in its discomfiture, the assurance that science has nothing in store for Christianity but enhanced stress of evidence and weight of authority. For this reason he would have investigation pushed fearlessly, and is content to abide the issue. Thus, while he does not assent to the recent theory opposed to the unity of origin of the human race, he deprecates in its behalf the *odium theologicum*, maintaining that, if established on competent scientific grounds, it has as strong a claim upon universal assent as the Copernican system has, and that the fears for revelation and religion on this score are as childish and futile as were those of the Romish Church that the diurnal motion of the earth would invalidate the Bible and overturn the faith. We have derived both pleasure and instruction from this book. The author's style, indeed, is not always graceful. His attempts in two separate discourses to trace the counterpart of certain mineralogical formations and astronomical laws in the varieties of human character and experience, are almost utter failures, and indicate an imagination more suggestive than plastic,—a fancy prolific of forms, but deficient in the artistic tact which can round them into perfect symmetry, and the Promethean gift to vitalize that symmetry. While he has read and written the very best of "sermons in stones," we cannot but suspect that his literary falls too far short of his scientific culture to enable him to do full justice to his own conceptions. But for what he has done both for science and religion we heartily thank him, and feel the highest satisfaction in urging the volume before us upon the general regard and interest, as covering richly and admirably a department of thought on which we doubt whether so much has been so well written by any one man before.

14.—*Westward Empire; or, The Great Drama of Human Progress.*
By E. L. MAGOON. New York: Harper and Brothers. 1856.
12mo. pp. 445.

AFTER our deserved castigation of Dr. Magoon for his Life of Spurgeon, we are most happy to speak of this last book of his in an

entirely different tone. We should not recognize the same hand in the two books. The Memoir Spurgeon himself might have written, for any evidence of taste or scholarship that it bore; this is the work of a scholar, and, with now and then a mixture of incongruous metaphors, has little in its style that we can reprehend, much that has our unqualified praise. The thesis which the book maintains is that civilization, with its attendant arts and its resultant power, has pursued, with its growth, a uniformly western path through the past ages. The corollary of course is the destined exaltation, and, still more, the solemn responsibility for the world's well-being, of this country of ours over which the "star of empire" is now fast culminating. The epochs which pass successively under review, as marking the stages of progressive civilization and also its westward march, are the Age of Pericles, of Augustus, of Leo X., and of Washington, representing respectively the eras of sensuous though artistic civilization, of the supremacy of military power, of the inventions that transformed society in the Middle Age, and of the principles of universal freedom inaugurated with the American Revolution. Had we undertaken the same task, these would not have been our epochs, and a large part of our labor would have been devoted to what Dr. Magoon treats very cursorily, the westward movement of civilization in the ages before Pericles, and before the civilized occupancy of the Grecian peninsula. But our author's arrangement has served for the grouping of a very large number of the typical facts of history, with comments always worthy of regard, often original, often striking and impressive. The work, too, is redolent of a cheerful faith in Providence, hope for man, Catholic sympathies, and enlarged philanthropy.

15.—*Lays of a Lifetime. The Record of One Departed.* New York: Dana & Co. 1857. 8vo. pp. 157.

WE hardly know how to describe this beautiful book. It is a memoir without surnames, dates, or closely defined localities,—the sketch of a charming life,—not idealized, for all that is given us is lifelike, yet so full of character, and so meagre and fragmentary in incident, as to remind us of an angel's face painted upon a cloud. The narrative describes the budding, flowering, and maturity of a female spirit of wonderful sweetness, grace, and power, its manifestations of a more than earthly loveliness through weary months of slow and agonizing death, and its serene passage from death to life. The child "lisped